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than this, many of the terms that immediately follow "For the Chief Musician," which have hitherto been enigmas, now yield to a reasonable solution. The words *Al-tashheth* which now stand in the superscriptions to Pss. 57, 58, and 59, mean, "do not destroy," and belong to the subscription in each case of the preceding psalm; and the preceding psalm is an appeal to God to be merciful, "do not destroy." In most of the cases the solution is almost as happy as this one. A few of the terms, formerly designated "musical," scarcely yield to the author's genius.

This key to a solution of the "title" question likewise has its difficulties, though they are very few. It gives Pss. 45 and 87 each a double attribution of authorship to sons of Korah, one in the superscription and one in the subscription. But it solves the former double superscription of Ps. 88, and now assigns it, and rightly, to Heman; and Ps. 89 to Ethan, the Ezrahite.

The main contention of the author is certainly true. He has found the key that has been lying within sight of scholars, but unseen, for long centuries. His discovery has opened up a series of questions that require re-investigation. Some of these are, (1) the age of the Psalter, (2) the compactness of the Psalter, (3) the character of the content of the individual psalms, in view of the meanings proposed for some of these new subscriptions.

The last half of the book is the presentation of the Psalter entire in the Revised Version, with the "titles" distributed according to the key discovered in Habakkuk.

IRA MAURICE PRICE.

The Fatherhood of God. By REV. A. LINCOLN SHUTE, Chicago.
New York: Eaton & Mains, 1904. Pp. 310. \$1.

The question at issue between this book and others upon the same subject is as to the true Christian conception of God in his relation to men. There are two conceptions of God current at the present time, each of which has its earnest adherents and advocates. One view is held by such men as Professor Wendt in his *Teaching of Jesus*, the late Professor A. B. Bruce in his *Kingdom of God*, Professor W. N. Clarke, the late Bishop Phillips Brooks, and many eminent scholars and religious thinkers. The other view is that which traditional post-Reformation theology has elaborated. The thorough study which has been given the teaching of Jesus during the last fifty years has shown the inconsistency of this traditional view with Jesus' thought concerning God as Father. Jesus taught men to think that God acts lovingly toward *all* men—good men and bad men; that God

is the Father of all men in that he has given them existence, has made them spiritual beings capable of communion with himself, and capable of realizing the highest human ideal (as the book of Genesis has it, men are "made in the image of God"). The spiritual nature and characteristics of men, their ability to understand, appreciate, and achieve God's will, is the basis for Jesus' constant teaching that God is their Father. It is a striking feature of Jesus' teaching that he nowhere speaks of God as *becoming* the Father of men.

He does enjoin men to *become* sons (Matt. 5:45), meaning that men shall fulfil their sonship by becoming loving as God is loving. This terminology of Jesus is not chosen for its logical consistency, but because it best expresses for his time and hearers the thought which he wishes to convey. He does not hesitate to speak of God as Father of all men at the same time that he speaks of men as becoming sons of God. Over this terminology many stumble.¹

The difficulty with these writers is that they are dealing with the form of expression rather than with the essential idea of Jesus. A similar case of Jesus' use of forms of expression superficially divergent is his constant use of the term "Kingdom of God," with the term "Father," rather than King, as applied to God. God is the *Father* of the *Kingdom*. This terminology is not logically consistent, but is what Jesus chose to express his idea.

The real issue in the discussion concerning the universal or limited fatherhood of God is one of democracy or aristocracy in theology. The theology of an aristocratic form of society conceives of one class of men as the especial favorites of God, for whom he does much; they stand in an exclusive relation to him. The sons of God, according to this conception of theology, are a spiritual aristocracy separated from the mass of men, the recipients of God's peculiar blessings. It was in such a way that the Jews thought themselves the special objects of God's favor as compared with other nations of men. The universal fatherhood of God is the democratic conception of theology; it stands for the idea that men are essentially upon a common plane, and that God acts lovingly toward them all. He does not single out a few for special favors, but is no respecter of persons, is as interested in one as in another.

The logomachy over whether men *are* sons or *become* sons of God is a

¹ So Mr. Shute when he says: "If God can be the Father of those who are not his sons, but are the children of the devil and must become the sons of God, then I suppose we must believe in the universal fatherhood of God! And, with the same method of reasoning, we may believe in anything that happens to strike our fancy."

waste of time and temper. We may follow the form of expression which Jesus used, if we care to do so; or we may adopt a terminology which better expresses at the present time the essential thought which he had, namely, that men are made to love and obey God; that it rests with them to choose between love and obedience, or estrangement and disobedience; that when they are loving and obedient they fulfil their sonship. Of course, God must deal with disobedient sons in the way fitted to their attitude toward him. The analogy of the family is complete here: the child may be loving and obedient, or unloving and disobedient; the parent necessarily assumes an attitude toward the child corresponding to that of the child toward the parent; the unloving and disobedient child must be treated in such a way as to bring him into love and obedience. So God varies his treatment of men for their highest good.

The spirit of Dr. Shute's book is passionate, the argument is dialectical. The preface states that the substance of the book was read before a body of Methodist ministers in Chicago, and that "it was severely criticised by preachers who are not supposed to entertain loose notions on the fundamentals of Christianity." The reason why, it is clear to see. The book does not approach the problems involved with a religious aim or a profound insight. It stumbles over terminology; it is absorbed with formal logic; it is anxious to defend the narrow theological conception as against the deep and comprehensive view of God which Jesus gave.

C. W. V.

Old Testament Manual; Notes on New Testament Lessons; Wonder Stories from the Gospels. By FREDERICA BEARD. Chicago: Winona Publishing Co., 1903. Respectively, pp. 139, \$0.75; pp. 68, \$0.40; pp. 80. \$0.25.

The first of these books is a manual for teachers of children from seven to ten years old, and is prepared on the basis of Dr. R. G. Moulton's little book of *Bible Stories (Old Testament)*, which is to be placed in the hands of the children as a text-book. The second book here noticed is a similar manual for teachers of children nine or ten years old, in whose hands the *Wonder Stories* arranged by the same author serves as a text-book. The latter contains nothing but the simple Scripture narrative in the Authorized, Revised, or *Twentieth Century* version, with omissions and without Bible references. It would be a good book for young children to read or hear at home in place of the Bible itself.

The following good points might be summarized to the credit of this series: It substitutes neat and substantially bound text-books for the